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ABSTRACT

Five short essays by the same author comprise this document on humanistic education. The essays deal with defining humanism, day care centers, the politics of educational change, learning facilities, and a parable about education. In the first essay, the author sets out to define humanistic education. Education should not be concerned as much with productivity as finding ways for human beings to relate to one another, in or out of schools, and as a way of maintaining a balance between individuals and the institutions that engulf them. The second essay emphasizes that day care must not isolate the child from the family. Instead, it must expand and create the feeling of family to meet a child's basic need. The need article focuses on the politics of educational reform. The author stresses the need for citizens to take an active role and become involved in our children's education. He offers ways in which educational change through citizen participation can be achieved. The purpose of the fourth essay is to suggest a number of alternatives to the present school system. For example, the mobile-home model suggests that schools are not primarily buildings, but rather they are adaptable facilities. The last essay is a tongue-in-cheek parable relating to the processes of education. (Author/JR)

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A COLLECTION OF FIVE SHORT ESSAYS ON THE HUMANIZATION
OF EDUCATION

by

Martin Engel

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THE HUMANIZATION OF EDUCATION: SOME BASIC DEFINITIONS

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The opinions expressed are those of the author and do not constitute an official position of the National Institute of Education, nor are they endorsed by that agency.

Although it *is* among the most elusive and most difficult to define aspects of the educative process, humanizing education may be at once the most important and most neglected dimension of that process. As a humanistic professor of English put it: "...really significant learning must be related to the learner's life-situation. That is part of the human-ism: the personal reference of that which is learned. Another part comes from the emphasis on the learner's will and feelings; it insists on the relation between significant learning and the person's purposes within and feelings about his life-situation rather than simply his thoughts about the situation."

As the humanization process comes to be better understood, we see it as a normative or a desirable end-in-itself characterizing all institutions. In *CIVILIZATION AND ITS DISCONTENTS* (19), Freud juxtaposed the libidinous needs and desires of the individual against the societal and institutional constraints which grow out of our super-ego. It is the fundamental conflict between the pleasure principle and the reality principle. Humanizing seeks to keep alive the individual or personal needs fulfillment when they suffer deterioration vis-a-vis institutional growth. Thus, humanizing is ^{itself} a fundamental human need and in education must be understood as an end-in-itself, not as a means to higher achievement scores, or administrative efficiency or greater cost-benefits. Humanizing education is not a technique to

stimulate higher productivity. It is a desirable way for human beings to relate to one another, in or out of schools, and a way of maintaining a balance between individuals and the institutions which threaten to engulf them.

Several assumptions about the nature and needs of humanity undergird the term ~~humanism~~^{ation this} and ^{is} why the word tends to be sloppy and overused. Historically, Humanism (a central element in humanization), as defined by the ancient Greeks, means that Man is the measure of all things. This is to say that neither the transcendent gods, nor the external material and objective world should be as decisive and as valued in human judgement and human action as the criterion of Man himself, as himself, both in his glory and his frailty. In that sense, the Greeks had an anthropomorphic conception of their gods and of nature. The 14th century Renaissance in Europe re-vitalized the study of the ancients just because of the renewed interest in human-kind over and above the mysteries of the gods or the stars. In Renaissance Art, Christ is pictured much more as a man than as the medieval abstract and spiritual idea. Renaissance humanism was a return to secular interests, in which man was the central focus.

Humanism must be defined within the setting of history. Yet, as an idea, it can also be described in a trans-historical mode, as one finds in Laszlo Verseyi's book SOCRATIC HUMANISM:

By humanism we mean the type of thought that is centered upon man himself, that raises questions concerning his ultimate nature, and that tries to answer them without transcending the limits of what is human. In this sense, humanistic thinking is the cultivation of man, his self-cultivation and self-unfolding into full humanity.

Humanism must also be understood by what it is not. As a philosophy, its point of departure and its sustaining concern is with Man, not the physical and objective world, not even the physical dimension of man apart from his total self, nor does it emphasize Economics, nor the State, nor pure mind or pure reason, Utopian ideals or Platonic ideas, though these are all expressions of man. Humanism is a holistic, existential, phenomenological philosophy.

The progressive successes of Rationalism, Empiricism and Science, which emerged from the 17th century and developed into the modern Technological state, polarized the sciences and our interest in the physical world on the one hand, and the value-bound studies of Humanism on the other.

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This kind of humanism gradually transformed into the Humanities, whereby we distinguish, as academic disciplines, man's expressive and creative efforts which focus upon himself, as distinct from

the Sciences, wherein we study the structure of the physical and objective world. Thus, the arts constitute a major portion of the humanities. Because the Arts and Humanities are understood to be the most profound and most direct expressions of that which is uniquely human, they play a central role in the civilizing forces of mankind, and surely humanization depends upon that civilizing force, from which we get such human concepts as dignity, honor, love and charity.

Another major component of humanization is humanitarianism. Man's age old inhumanity to his fellow man is legend and need not be belabored here. However, one major symptom of progress in Western Civilization is the development of the humanitarian ideal, whatever our real behavior. It is one of the ironies of 20th century life that Germany, which 30 years ago destroyed the lives of well over six million people, today has passed gun-control legislation, to prevent becoming like "gun-happy America." While violence and our penchant for the taking of human life seems to increase, our value system more and more affirms the sanctity of human life. We abhor cruelty and brutality more than ever. We are evermore concerned about child neglect and child abuse, about the mindlessness and joylessness of schools, about alienation and anomie, and about the disaffection of our young. There is growing resistance to the authoritarianism and repressive power of institutions, including the schools.

There is an increasing body of research demonstrating that a humane learning environment, in which the emotional, or feeling side of a youngster is affirmed and supported, will produce not only a happier person, but a more capable learner. Carl Rogers leads the movement toward humanization and human development with considerable attention to education. He has stated:

I can be passionate in my statement that people count, that interpersonal relationships are important, that we know something about releasing human potential, that we could learn much more, and that unless we give strong positive attention to the human interpersonal side of our educational dilemma, our civilization is on its way down the drain. Better courses, better curricula, better coverage, better teaching machines, will never resolve our dilemma in a basic way.

(Freedom to Learn, 1969)

Humanization is a generic, umbrella term which incorporates within its educational folds such components as 1. positive self-image, self-concept and self-esteem, 2. the importance of creativity, fantasy and imagination, 3. the value of direct, participatory experience, 4. heuristic, self-initiated discovery learning, and 5. positive interpersonal ^{behavior} that is, authentic personal feelings and conduct.

The education community can no longer ignore nor relegate to a peripheral role the burgeoning concern for human development, the human potential movement and humanistic psychology. These movements address themselves directly to the issue of human-

ization, in education as elsewhere. This view incorporates the conception of man as a synergistic, holistic and organic being, rather than as a fragmented collection of psychomotor skills, sensate receptors, memory banks, data processors, and a shadowy subterranean cavern of ethical/moral and emotional forces. There is an increasing interest in healing the split created by the Western rational tradition, a split perpetuated by Bloom and Krathwohl. We now seek to bridge that gaping crevasse separating the cognitive from the affective, having come to realize that this arbitrary and fallacious construct is operationally counter-productive. We now realize that learning depends upon psycho-social health and that learning is a sub-set of growth and development, and this cannot be treated as an independent variable. The Greeks understood very well what we seem to have forgotten in our modern industrial mind-set: that the whole is greater than the sum of the parts. Humanization means that we take the total needs of the human individual into account if we wish to facilitate his learning. In other words, his personal, private, inner life and thoughts are the key which will unlock the learning responses. They must be dealt with compassionately, perceptively and positively.

The learning process incorporates many more elements than merely reading and number manipulation. The words of the President seem to suggest this understanding, when in 1970 he indicated that

the National Institute of Education should concern itself with "the 'immeasurables' of schooling...such as responsibility, wit and humanity" as well as for verbal and mathematical achievement. This is what the President's White House Conference on Children in 1970 meant when they listed, among their overriding concerns: "A change in our national way of life to bring people back into the lives of children."

Humanistic education cannot be construed as an add-on to the present school curriculum and its emphasis upon what has come to be mis-named the "basic" skills. Humanizing is not a peripheral educational activity, like week-end recreation, or like the drama club or like the functions of the school counselor. It is the missing pervasive force, both in the form and in the content of school organization and instruction, that may very well account for the failure of the schools. James Hoetker summed it up very well when he said:

"At the very least, we cannot shape one sort of behavior day after day, year after year, and expect that at the end of their education students will manifest precisely the opposite behavior. We cannot teach critical independence by insisting on the mechanical application of memorized critical formulas. We cannot teach respect for thought by attending only to mechanics and forms of expression. We cannot teach honest self-expression by punishing disagreements with established opinions. We cannot teach students to be free citizens by treating them as witless ninnies. And, above all, we cannot teach students to honor the common humanity of all men by expressing contempt for the student's own humanity in our every word and gesture."

Humanistic Education incorporates a number of principles which, though they may be articulated independently, in practice can function only synergistically; that is, they will be meaningful only in concert and be mutually, actively reinforcing. In EDUCATION AS A HUMAN ENTERPRISE, William D. Hitt identifies a number of these humanistic principles:

1. He sees education as a human activity, rather than an institutional enterprise or self-perpetuating bureaucracy.
2. The essence of human beings is their existential mode rather than their behavioral mode.
3. Human effectiveness incorporates feelings as much or more than reason.
4. The objectives of education must stress the content rather than the form, although the form must be understood as part of the content, rather than as a technology independent of content (as in the undue interest in instructional methodology and curricular procedures).
5. The instructional process depends primarily upon the teacher-student dialogue rather than instructional technology.
6. The management of educational institutions should center upon human relations rather than scientific/technocratic managerialism.
7. And finally, educational change derives from and involves actively expressed community needs rather than systems analysis and planning.

William Hitt's useful book goes on to posit the components of two divergent models of Man. In order to attain a humanistic educational process, we can gather from Hitt's two models that we must internalize one model and reject the other. Though such choices involve a spectrum of many shadings, in each case the most intense hues will give us, when the canvas is filled, the most vivid educational picture of a humanistic learning process. What follows below is a summary listing of the two modes of each component of a comprehensive philosophy, one of each of the two modes providing the foundation for humanistic education:

1. Within the distinction between Man as an object or subject, a humanized vision of growth and learning insists upon the latter.
2. As to the question whether Man is determined or free, here too, we express a preference for Man as a choosing being.
3. A humanistic view of Man sees his existence; that is, his human experience, preceeding his essence, which includes the immutable truth and logical laws.
4. The creative dimension of man as an information generator is seen as the more humanistically appropriate view to that of man as merely an information transmitter.
5. While Western Civilization has given priority to reason as the basic human function, a humanistic perspective requires that humans are motivated by transrational sources of knowledge, and not rationalism alone.

6. A scientific and behaviorist conception of education stresses the uniform and standard characteristics of Man while a humanistic approach emphasizes the unique and individual, even ideosyncratic attributes which distinguishes each human being from the other.

7. A mechanistic view of Man permits compartmentalization and fragmentation. It makes an atomistic interpretation possible and even desirable. On the other hand, a humanistic vision of mankind requires that we understand man to be organic and holistic and that "the whole is greater than the sum of the parts."

8. The last distinction that we shall cite here compares Man as a knowable being, ultimately subject to the methodology and processes of scientific analysis and eventually completely understandable, with Man as a being that can never be fully known and whose potential will always be greater than the reality of his objective existence.

For humane educators, the kinds of experiences students should have in school are more important than the cognitive, conative and affective outcomes that students should be expected to display as a result of having attended school. Bussis and Chittenden (1970) state: "... [humane education] does not propose a set of instructional objectives and procedures for attaining them which are the characteristic earmarks for a 'model' in educational research today." Instead, the focus is upon what

Eliot Eisner (1969) calls expressive objectives. Humane educators are "...much more concerned with the expressive objective as a statement of educational encounter, than with the instructional objective as a statement of educational outcome." (quoted in Bussis and Chittenden, 1970, p.10)

Traub, Weiss et al (OISE, Canada, 1972) deal with the problem of outcomes in the context of open or humane education in what is clearly a highly researchable issue: "Since it is difficult if not impossible to identify and rationalize causal connections between students' outcomes and the characteristics of open [humane] education, any attempt that is made to state the instructional objectives of open [humane] education must be regarded as tentative and speculative. Bearing this point in mind, we have isolated several general outcomes as those of importance in open [humane] education: communication skills, number skills, problem-solving skills, decision-making skills, knowledge of basic concepts, openness to new situations, self-instruction skills, divergent thinking, co-operation in group problem solving, resourcefulness, self-perception, personal and cognitive styles, self-others frame of reference." Obviously, many of these objectives are no different than those sought by "traditional" education.

A list of the goals of humanistic education plays an appropriate role within a definitive discussion such as this. The list

offered below is by no means exhaustive, but rather seeks to suggest the range of desired outcomes and enlarges the items identified by Bussis and Chittenden. There are two parts to this list because, while a humane interrelationship is a desirable end-in-itself, the educative process must be understood as instrumental, or a means to the attainment of certain human ends. The first and most legitimate question to ask of education is "What is it for?" Therefore, included in the first section of this list are the larger, "life goals," while the second portion identifies those skills that education should facilitate in order that everyone may be able to attain the goals of life.

I. End, or Life Goals (Ontological Goals)

Individual Goals: Self-reliance
 Self-actualization
 Self-fulfillment
 Self-sufficiency
 Independence/autonomy
 Choices and choice-making skills
 Happiness/personal identity
 Purpose and meaning in Life
 Growth and development
 Realization of potential

Collective, Societal Goals:

Cultural Identity (family, community)
 Pluralism, choice, alternative life patterns
 Growth
 Responsiveness to human need
 Redress of hyper-rationalistic imbalance

II. Means Goals (Goals whose purpose is to attain End or Life Goals; Teleological Goals; that is, purposive goals. These are the Goals of the educative process.)

Critical Thinking, decision making, problem solving
 Language, verbal, symbolic skills
 Achieving, mastering, striving, persisting skills
 Perceptual, discrimination, recognition skills
 Classification, seriation, spatial skills
 Preferences, valuing, appreciation, aesthetic skills
 Creating, inventing, artistic, expressive skills
 Social, group, personal interaction skills
 Moral judgement, ethical considerations, sensitivities to
 social issues
 Fantasizing, dreaming, playing skills
 Knowledge generation and acquisition
 Concept generation and acquisition
 Learning skills
 Responsiveness skills and responsibility skills

In the traditional school situation and in the priorities of most contemporary educators, the educational goals which are identified above as instrumental become ends in themselves. For the child, they become the opaque brick wall of the schools rather than the transparent window upon the world. Furthermore, the more easily measured, and those goals that lend themselves to the technology of behavior modification are most eagerly sought after by the institution. They are erroneously called the basic skills. Humanization seeks to overcome such provincialism by giving greater weight to the more fundamental human capacities and their development, such as thinking, feeling, communicating (in all possible ways) and learning.

A definition of a field as broad, complex and subjective as Humanization is indeed difficult to attain. However, it is

possible to suggest a variety of activities which can be found in those situations we call a humane learning environment. Each of itself does not guarantee the desired results -- much depends upon the spirit and attitudes of the participants --but together and to the degree that they are manifest, such activities bring about a learning ambience that makes the values explored in this paper possible. We have divided a variety of actions into four broad categories: the first deals with the institution itself, the second involves the institution with its community setting, the third focusses upon the learning process and the fourth points to the most important aspect; that is, the interpersonal:

I. Destructuring hyper-structured institutions:

- Reduce the size of the organizational unit
- Flatten the hierarchy of authority
- Reverse the line authority of managers over practitioners
- Decentralize authority, decision making, funding procedures
- Increase participation in planning, decision making, operation
- Maximize person to person communication
- Diminish bureaucratic procedures (Red Tape)
- Encourage socialization, high morale, humor, aesthetic ambience
- Rely more upon intuition, spontaneity, improvisation

II. "Communitizing" learning resources

- Give consumer purchasing power (e.g. vouchers)
- Make the school "porous", without walls
- Change the schools to community learning resource centers
- Open the schools to learners of all ages, part and full time
- Decentralize school control; create many highly local boards
- Make education a community volunteer effort; each one teach one
- Establish absolute fiscal accountability
- Reduce administrative overhead
- Attach schools to other community functions such as stores
- Create large variety of alternative schools such as:
 - a. Open Schools
 - b. Schools Without Walls
 - c. Learning Centers
 - d. Continuation Schools
 - e. Multi-Cultural Schools

- f. Free Schools
- g. Schools-within-Schools

III. Focusing upon the Process rather than the Product:

- Diminish technology, curriculum packaging, production of words on paper
- Stress learning as a sub-set of growth and development
- Minimize cognitive skills exclusivity
- Reduce reliance upon causality rationale
- Create educative models other than the linear-sequential
- Place curriculum creation in the hands of practitioners
- Demand that teachers continue their role as learners
- Provide open entrance/open exit
- Reduce reliance upon positivistic, deterministic, empirical modes
- Stress the educational encounter rather than the measurable outcome
- Focus upon continuity of life goals, life-long learning
- Certify performance, not course credits
- Use criterion-reference, not comparative and competitive evaluation basis

IV. Personalizing the learning process:

- Place highest investment of resources in personnel development
- Stress peer reinforcement, peer teaching, peer interaction
- Personalize adult/child interactions: de-professionalize relationships
- Encourage individual, even ideosyncratic styles of learning
- Respond to expressed learning needs individually
- Use diagnosis/prescription for each learner
- Intensify interaction among the parent/child/teacher triad
- Diminish punitive, "discipline", conformist behavior, rules obsession.

THE CARE AND FEEDING OF CHILDREN FOR FUN AND PROFIT:

SOME THOUGHTS ON DAY CARE

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* The opinions expressed are those of the author and do not constitute an official position of the U.S. Office of Education, nor are they endorsed by that Federal Agency.

I.

Day care must not isolate the child from the family. Instead, it must expand or create the feeling of family which meets a child's basic needs. Day care must be an extension of and have continuity with family, as an extended family, or community. As parents, we are too anxious to turn over all our problems, including our children, to professionals, when in fact the responsibility rests with us, and as parents, we can do no better for our children than provide a stable, warm and stimulating home. Children want our attention, our support and our limits, even as they test themselves (and us) against those limits. To the degree that it will be successful, day care must emulate that model. Day care, as it becomes bureaucratized and institutionalized, will fail to meet our childrens' needs. On the other hand, day care, only as an extension of family and community, can fulfill our childrens' needs.

II.

As is true of our schools, so it is true of day care; the best investment of funds is not in fancy architecture or furniture; not in sophisticated and expensive management; not in a lot of technology or professionally developed commercial learning gimmicks; not in the packaging of slick programs or glossy rhetoric. The best way to spend day care funds is on those people who have direct contact with children on a regular and intimate basis and who will play and learn and grow with them. We really don't need any more consultants or conferences or workshops or feasibility studies or all-expenses-paid-week-end seminars. We do need to spend the money directly where the kids are.

III.

While food and sleep and toys and games are indeed essential to successful day care, warmth, affection and love are most essential of all. Unfortunately, they are the hardest to measure and the hardest to legislate. Yet, if a child does not feel good about himself or others around him or the place where he finds himself, neither food nor sleep nor toys are of much value.

IV.

If day care means no more than custody or child storage, then it is not as good for the child as typical home baby-sitting such as by an aunt or grandmother. All other things being equal, the mere fact of institutionalization is harmful to the well-being of the individual, especially the young child. Perhaps the best model for day care is non-day-care, like a small scale nursery school, a warm and supportive home of a large family, or a neighborhood playground with lots of opportunity for socialization and adventure. Let us confront the issue squarely. While day care may indeed fill the needs of working mothers, what needs is the child being deprived of by being sent away from mothers, to day care centers? A deep sense of rejection may be generated in many different ways. For young children, rejection is a profound trauma from which they may never recover. If rejected, even in the most subtle form, how can they learn leave-taking? How will they gain self-confidence and independence and a healthy relationship to the reality of other people? Are the gains for the children greater than their losses when they are institutionalized for the whole day? A child's need for positive parenting is greater than all his other needs. When his home denies a child his parents in their primal role, then what are the alternatives? A home away from home? A school? A place of detention? Or a sanctuary? A child's garden? A growth place?

V.

When day care programs succumb to those educators who believe in placing academic skills above the child's emotional and social growth, feelings and fantasy, then day care will become as bad as the public schools are now. The dominance of measurable skills, the intellectual, and cognitive in early childhood education is probably a prime vehicle for generating alienation in children. It separates and alienates children's academic performance from the rest of their being and gives it the highest priority while it relegates their feeling and valuing life to the realm of empty platitudes.

VI.

Free play for children, like free love for adults, is never really free. There is always a deep commitment or investment, a self-binding into a relationship with another person or an activity and thus, as children or adults, we will ourselves into an involvement which we value highly. Such commitment or involvement cannot be externally imposed. It can come only from within. We must make "free play" the learning paradigm for young children. That play is a child's work is an often repeated idea not yet taken seriously. With our Puritan ethic still rampant, we cannot really believe that worthwhile growth, development and learning are taking place when children play. We cannot accept dreaming and fantasy and make-believe as valuable and important activities. We relegate such matters to the periphery of life, along with art, faith and love. Always we do this in the name of the child's best interests. We thereby cheat children of their birthright.

VII.

The people who believe that education is what you do to children have moved into and now dominate the world of early childhood education and day care. To understand the fallacy in their premises, let us for a moment imagine the human organism through the metaphor of an iceberg. The glittering one sixth that rises above the water represents the intellect, the cognitive and the academic capacity. It is to this small portion that most educators address themselves, seeking to mold and chip and shape. However, the vast dark portion that sustains the visible peak is submerged. Let it represent the psyche; that is, the emotive, or feeling and fantasizing portion of each person. It may represent our vast and deep unconscious, and we may also include it to mean, in this analogy, the senses of the body. Most education seeks to train the small and measurable portion that protrudes from the black waters, but at the same time it rigorously denies the massive submerged part. In the human being, to conclude our graphic comparison, these two portions are not separated and that, of course, is our point here. Education attempts to shape the intellect as if it existed in a vacuum, as if it were an object or an abstraction outside of the human organism. But human beings are sensate bodies and intense feelings and those deep unconscious needs which inform and nurture the conscious mind, all of a piece, together. To this organic totality we must address our energies, not by doing things to children, but by doing what we do as people, and engaging children in that process. Thus do we encourage the growth and development of the whole child.

VIII.

More and more of the focus upon early childhood education seems to center upon reading skills. Someone officially discovered that pre-schoolers can learn to read. In our technocratic culture, if anything is possible, it must be done. And if anything must be done, it must be done on a vast scale. Therefore, we have now decided that we must teach three and four year olds to read. We call reading a "basic" skill. But let us understand what reading really is. Reading as print decoding is a small part of reading as comprehension. Now we are no longer talking about reading skills, but comprehension skills. Reading as comprehension is a small portion of language, and cannot be mastered until language - aural and oral - is controlled and utilized. Now we are talking about language skills. Language is itself only a small portion of communication, a much larger dimension of which is non-verbal, and cannot be learned unless communication is a normal on-going activity. Now we are talking about communication skills. Communication is the avenue for the act of conception and perception and grows out of them. Conceiving and perceiving is the consequence, or better, the act of thinking. Now we are coming to basic skills, such as thinking! Thinking is the natural activity of the whole, well adjusted organism, as is learning. This will develop in the healthy, happy, stimulated child. Thus, reading is not at all a basic skill. Rather, it is the logical consequence of a series of significant pre-conditions. To by-pass these larger and more basic needs is the present perversion of education.

IX.

Many of the things we do in the name of benefitting our children are really motivated by our own selfish interests. Too often our children cramp our style, inhibit our social and professional interests, make demands upon our time and energy, which we are unwilling to give. So, we send them away; to school, to play-grounds, to baby-sitters and, more and more, to day care centers. The motive to rid ourselves of our children, even if it is partial, is transmitted more vividly to the child than all our rationalizations about how good it is for that child to have "good interpersonal peer group activities", "a good learning experience", "a good foundation for school, life, etc. etc." And even the best, most humane and personalized day care environment cannot compensate for the feeling of rejection which the young child unconsciously senses. We must stop imprisoning, and thus punishing the child simply because he exists. If a child is not being positively reinforced--made to feel secure and happy--then, by default, he is being negatively reinforced--that is, punished. Who, then, is to blame for our children's unhappiness and "failure" ?

worth little, and that all knowledge and interest must be directed to the child's benefit. The assumption of behaviorism, that an assumption fails to give the child any clue to the life about him, and any power to act is a failure at the very least to X.

behaviorist, B. F. Skinner, has said: "The concept of human behavior defines one practice, a philosophy of personal freedom and order." B. F. Skinner, "Science and Human Behavior," 1953. Elsewhere in his book, Skinner states that the very goal of behav-

I'd prefer to change the name of day care to child care. After all, we are seeking to care for the child, not the day. Furthermore, the notion of day care seems to preclude caring for the child on a far more flexible basis. He does not need to be enrolled in a child care center as if he were in school. We must not arbitrarily impose such temporal regularity on all children. But rather, we should be much more flexible and open to alternatives. A child could drop in on a child community once in a while; thus, a drop-in center. A child might come only for a few hours a day rather than all day, such as in nursery schools. He may come at night, to a facility which includes dormitory provision. He may attend a cottage child care facility where he is in temporary residence. Like vest pocket parks, there should be many small facilities rather than a few large ones. In every case, however, such a place should be like a good home, i.e., domestic rather than institutional. Any child care center must also have the characteristic of being a refuge, a place to get away from a harsh and repressive home where punishment may create a heavy burden of guilt and aggression, as well as a low self-image, or where parenting is virtually non-existent. A child care center is optimally an extension of a good home, reinforcing a child's sense of worth and potential. A child care center cares for the whole child. It does not seek to fragment the child into "head" skills, body skills, interpersonal skills, motor skills, etc. Instead it regards the total person of the child as seeks to create, relate to and understand his reality.

XI.

We must stop thinking of children as objects or as property. We must stop thinking of children as the raw-material for adulthood. We must stop thinking of children as recruits for the labor market of the future. We must stop thinking of children as our second chance for fulfilling our frustrated dreams and hopes. We must stop thinking of children as empty vessels or clay to be molded. We must stop thinking of children as problems to be solved. We must stop thinking of children as subjects whose responses must concur with our stimuli. We must stop thinking of children as unruly pets requiring obedience training. We must stop thinking of children in terms of standardized test scores, norms, cost effectiveness or manipulatable yielders of data. We must think of all children as our own children, to whom we make available, without any/reimbursement, our care, our affection, our compassion, our respect, our wisdom and what little skill, knowledge, expectations and dreams that we may have.

THE POLITICS OF EDUCATIONAL CHANGE:
SOME PLANKS IN THE PLATFORM

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The opinions expressed are those of the author and do not constitute an official position of the National Institute of Education, nor are they endorsed by that Federal Agency.

Aristotle said that man is a political animal. Needless to say, he did not mean it in the Watergate sense. Rather, he says that man's highest and most noble efforts are directed toward the welfare and betterment of his community/city/state. It is his Polis, and he is expected to take an active role in conducting its affairs as citizen/soldier/statesman. While Athenian participatory democracy was limited to only Athenian born adult males (never more than 10% of the population) the model has been kept alive in the Western tradition ever since. The point of this little bit of well-known ancient history is this: Democracy, if it is to work, must be participatory. It cannot be turned over ^{exclusively} to the professionals, experts and managers.

From the Latin, we get the word Republic, meaning the thing of the people. In that sense, public schools are things of the people just as Republican Rome was the thing of the citizen/soldier/farmer/statesman. The schools are "our" thing, not "their" thing. I belabor this fundamental issue because, though it is quite obvious ^{it} is apparently becoming obsolete. The object of my polemic and exhortation is to convert the political rhetoric of participation into the reality of active responsibility, whatever form that may take. Making the school "our" thing has to be internalized as the central gut issue before institutional change

can reflect the pluralistic diversity of client needs.

It is as citizens, members of our political community, our Polis, that we must wrestle government away from those who govern - to the degree that they govern for themselves and not for us - and restore control back into the hands of the governed. Of course the issue is far more complex than this sounds. The responsibility for the present failure to attain a proprietary involvement in our children's education falls between the Scylla of a vocal but unenlightened militant hysteria and the Charybdis of hyper-rationalized, self-aggrandizing bureaucracy which remains passive to the central issues of providing an enlightened public with what it really wants and really needs.

The assumption is that change in Education will take place with the activation of the consumer - the citizen - as change-agent. But, perhaps we had better first face the most perplexing aspect of this whole change question first. The problem would ^{be} by no means/solved even if the client community were unanimous in its articulation of what it wants. But it would surely be helpful if a need could be identified that reflects at least a majority view-point. This, however, is not likely to be the case, now or in the future. It would certainly help matters if the diversity of needs were not so conflicting. But they are. We constantly hear diametrically opposed concerns: more openness and humaneness versus, more skills and

more discipline; more community participation in decision-making; as opposed to greater centralization for efficiency and cost-benefits; relevance and contemporaneity in curriculum; pitted against strengthening of traditional skills and training for the job market; interpersonal psychosocial development and heightened self-esteem; set against teacher-proof, programmed instruction and accountability. And so it goes. There is a wealth of data that "proves" that the schools are not doing their job well for any constituency, rich or poor, inner city or suburban, over or underachievers. The 1965 Coleman study may be the most prominent evidence of this. INEQUALITY by Jencks also makes this point. Charles Silberman's CRISIS IN THE CLASSROOM is the most critical and made the best-seller lists. Yet, the most recent Gallup poll discloses that more Americans feel that the schools are doing a very good job and that the most favorable attitudes are held by those parents with children in the public schools. That May, 1973 survey reveals, as it has in previous years, that the most serious flaw in an otherwise satisfactory institutionalized process is the lack of discipline. Presumably, if those empty vessels which teachers are being paid to fill, would only hold still long enough, then teachers could do a first rate job. One assumes that what is needed, according to this survey, is greater control, more rigidly imposed structure, rules, law-and-order, and the whole host of anal-compulsive obsessive manipulations that are meant to reduce anxiety in the face of confusion and restore respect for a society that no longer exists. Thus, the basic question about the universal need for change and appropriate school responsiveness must first be met

with the scepticism of several counter-questions: Change from what to what? Change for whom? Responsiveness to whom? Real fundamental change or merely the tinkering and tampering of annual cosmetic model changes? Greater efficiency in what is now being done, or the doing of something quite different?

Let me refer back to my opening polemic. Regardless of the difficulty in articulating the problem, ^{of} or/generating viable solutions, or in defining populations and their goals and needs, I do not believe that things can get better, by anybody's definition, unless there is a massive popular participation that does not now exist. Institutions are instruments or means that are created to serve human ends. The consumer of the services of that institution must be the most decisive force in the determination of the goals and processes of that institution. A recent study of community involvement made by the Rand Corporation points out that:

If participation in government is necessary because of the distance between the decision-making process and the intended beneficiaries, then it is entirely reasonable on managerial grounds alone to establish mechanisms for greater control and influence over the decision-making process by the beneficiaries.

(Yin, et al, Rand Corp. 1973)

It has been

pointed out that the schools' tendency toward specialization of function and professionalism, and the increasing role of the expert in society have led to ^{popular} the conclusion that schooling

should be left to the experts -- Parents - butt out!
 ment runs

On the other hand, the counter-argue/ that because of the rise of professionalism and the growth of self-serving systems managerialism, there has emerged a swelling demand of many communities for a voice and a participatory role in the education of their young. In fact, these are two sides of the same coin and both view-points are substantial. In this same vein, the argument that the schools are non-responsive by virtue of their administrative massiveness and inherent conservatism can be countered by the equally supported contention that the schools have indeed changed and have responded to the stated and implicit goals of the American people. We are getting exactly what we want, runs this argument. We want an orderly, stable, docile population that will fit into the post-industrial, consumer, market-society of the present and foreseeable future. We want packaged skills, like frozen TV dinners and other instant foods that can be fed directly into the corporate bureaucracy job-market. The schools fail only insofar as the student population demonstrates too low an ore content to be smelted into adult middle-class iron. No wonder adult America becomes unglued over school drug use, non-conformist dress, vandalism and drop outs. Not because the guilty are themselves the victims of unclear or grossly unsatisfactory purpose, values and future, but because the stable vessel of society's security is rocked by this disruptive minority. To a vast majority, educational change means that the schools are wanting in discipline and in the indoctrination of conformist

behavior. They look forward to the past.

Adding to this note of despair, I would point out that if there were indeed a great national expression of unmet educational desires, and if there were widespread demands that the growth development and learning of our children be returned to our control, then writers like Illich, Goodman, Holt and Neill would be taken far more seriously, and the NEA and the U.S. Office of Education would be taken far less seriously. The free school movement, progressive private schools generally, the radical school reformers, and all those whose ideology places them at the spear-point of institutional change, are still a painfully small minority whose media visibility is inflated way out of proportion to their educational impact. According to Overlan in the September NEW REPUBLIC, what little impact does exist, such as that felt from the British open schools, has been "co-opted" by the system, and thereby rendered impotent as a genuine alternative. The radical implications of Friedman's or Jenck's vouchers for education, an idea that Illich would readily support, has become sufficiently diffused^{as} to be nearly acceptable to the most conservative teacher-unionist. The Alum Rock^{voucher} experiment takes place totally within the public school system, and is under the control of the typical, system bureaucracy. In other words, genuine change doesn't seem to be wanted and superficial changes are readily absorbed

into the institution and rendered ineffective.

The usual connection between the population at large and the school system at the tip of the pyramid is through the appointed or elected school board. In a 1972 paper by Zeigler and Pierce, the point is made that because the tendencies of boards of education are 1. to defer to the experts within the system, 2. to be preoccupied with the symptoms of efficiency, and 3. to subordinate educational needs to legal, financial, political and organizational constraints, change is extremely difficult and the opportunities for citizen participation are severely restricted. Attempts at change at the base of the pyramid; that is, between teacher and parent, are exercises in frustration between adversaries. The teacher is in the position of the telephone company: "If you don't like the service, go somewhere else!"

At this point, where are we? A number of positions can be identified. The first position is that change is not necessary or even desired. Things are going well in the schools. Some problems, such as social unrest, which spill over into the schools, are not "school" problems. This position, if one buys the Gallup survey, is the dominant American attitude.

A second position is that when changes are needed, schools are quick to make them. The supporters of this tenet cite that as a result of Sputnik, more math, science and academic discipline has been brought into the schools.

has
 Drug abuse/brought drug education. The dissatisfaction with traditional classrooms by a small, liberal, vocal parent population has encouraged the schools to introduce open-classrooms, open-space schools and in some places, schools without walls. Black needs are met with black curricula such as African history. The new demand for accountability is met with achievement scores and computerized management.

A third position is that proposed changes in the schools are a part of the hidden agenda - the motives - of
 for
 constiuencies pushing / their kind of change, and thus/ should be
 approached with caution. Let me offer an example. Schools have been reluctant to incorporate the products of educational research and development. Thus, a sizable educational research and development community has been denied success, hampered by what they feel to be the lack of market receptivity. Change in the schools and school system could, of course, open up that market. Let me quote Paul Goodman:

Let us keep in mind the ways in which big city school systems have nothing to do with education at all. The New York system turns over \$700 million annually. It is a vast vested interest, and it is very probable that...it goes on for its own sake. In doing so, it keeps thousands busy, wastes wealth, crushes life, and pre-empt's the space in which something interesting could go on. Notoriously, the school system is a gigantic market for textbook manufacturers and building contractors.

In that same direction, the ed-biz industry seeks change in the

schools in order to justify its existence. As an example of successful, but equally undesirable change is the progressive unionization of educational labor which has pitted "educators" against decision-makers. In American Industry, unionization, while raising the standard of living of the workers, has contributed to standardized, routinized assembly-line types of activities with heavy constraints upon individual expression, craftsmanship, initiative, creativity and personal commitment. The same dehumanizing changes are now taking place in the schools.

Politics is the negotiation, if not resolution, of conflicts. In education, conflict should exist among educational ideologies, processes and desired outcomes. However, conflict should not exist between the institution delivering the educational services and the recipient who pays for these services. It is important to separate the two kinds of conflict because the distinction determines the kinds and level of politics necessary for resolution. While the former conflict is ideological, intrinsic to and intellectually healthy for diverse educational philosophies and practices, the latter is extrinsic to education and becomes a struggle of vested interests, decision-making control and personal power.

One planning document developed for NIE listed institutional shortcomings by the following terms and phrases: disfunctional,

non-responsive, inflexible, unresponsive to technological change, unresponsive to societal fragmentation, institutional failure promotes alienation and community failure, excessive and inflexible funding and, finally, self-serving professionalism. Change at the institutional level is a very different business than at the conceptual level. It is gratuitous to point out that no simple or single solution exists. Successful examples seem to be non-replicable. Neither sufficient and/or sustained funding, trained and/or willing personnel, committed administrators, enthusiastic parents and/or supportive community are enough to attain and sustain the genuine, radical alteration of the educative process to bring it into accord with the diverse desires of the most innovative thinkers and developers in the human growth and development disciplines. Contradictory goals, vested self-serving interests and a sclerotic bureaucracy militate against change, co-opt change, or bring about negative change. The only hope is in institutional responsiveness. This responsiveness, flexibility and capacity to generate and sustain a plurality of options can meet diverse, even contradictory needs with a rich range of alternative solutions. In so many articles and so many conference speeches such unimpeachable chestnuts have been urged by management itself that these administration spokesmen ought to have their own feet held to the fire.

Here then, are my three political planks. First, a large

centralized system cannot respond to a contradictory plurality of needs. Only decentralization of authority will make citizen participation in decision-making more likely. Arnstein (1971) indicates that community involvement can run the gamut, from therapeutic non-participation, through tokenism which does nothing to change the balance of power, to various degrees of decision making, such as partnerships or even citizen control. Bigness is a national pathology from which school systems and even individual schools enjoy no immunity. The politics of change demands a reduced - a human - scale. A smaller organizational structure is the necessary pre-condition for client participation and shared decision-making. The local inefficiencies and corrupt inequities which stimulated centralization in the first place must now be dealt with on the basis of a much more thoroughly informed and activist community. Information is the second plank in my platform.

Widely distributed, extensive consumer education, about Education, is essential to inform the client population about what is really happening to its kids in the schools. It cannot come from the system and its status-quo bias. Parents and kids need to know what the options are and the implications of each option for them. Consumer incentives for change derive from a familiarity with the shape and effects of alternatives; modest or grand, cautious or radical. This familiarity is the necessary pre-condition for participating in decision-making, and for making

consequential decisions. Because of that lack of information, two phenomena have resulted: satisfaction with mediocrity, and there have been many returnees from the playlands of the free schools. Without a well informed client constituency, there is either whimsical and uncritical change pressure, or no change at all!

A third significant force impinging upon the politics of change is fiscal power. Hierarchical authority in school systems stems from the top-down injection of funding. An open voucher system, with necessary safe-guards, will put fiscal power at the base of the educational pyramid, with the consumer. Parent choice in a competitive market place of educational practice, not tyrannized by a monopolistic public school system, is an essential link in the chain of decentralized authority and consumer education. Our goal here is informed, participatory democracy, specifically within the school system. It can be attained if those who benefit from the system and who pay for it can share in its authority and become responsible participants.

The three elements which we have singled out - participation in decision-making, information acquisition and actual choice-making among a variety of options through vouchers - are by no means the only or even the best variables in the politics of change. But they are generally recognized and accepted as significant. Perhaps with such democratic tools, education will finally rid

itself of its compliance to the 19th century industrial, assembly-line model, research and development will rid themselves of the positivistic behavioral model and educational management will rid itself of the technocratic social engineering model. Perhaps a richer diversity of paradigms will emerge for a responsive multi-functional school system.

I should like to conclude with a final thought, taken from the 1968 Annual Report to the President of Amherst College:

For all the current attention paid to the indignities, repressions, and wrongs inflicted by institutionalized processes, isn't there an appalling absence of concern for one's fellow man as a single man? Isn't there a failure to love him or see him as a human, a failure to care for him? Instead of caring, are we beginning to be careless about people?

Education Via Choice: Analogs for Learning Facilities

by

Martin Engel

The opinions expressed are those of the author and do not constitute an official position of the National Institute of Education, nor are they endorsed by the agency.

"Hey, Bub, how doe you get to Centerville from here?" "You can't get there from here, Mister, you got to go somewhere else, first!" This old and admittedly stale vaudeville joke defines one significant aspect of models. Models are a way of describing through a symbolic construct, a reality which can't be apprehended directly - which you can't get to from here. Thus, in the world of organization and institutions, models serve much the same purpose that metaphors do in poetry. "I would rather learn from one bird how to sing/ Than teach ten thousand stars how not to dance," writes e.e. cummings. This poetic idea could be said in more prosaic terms, to the effect that Nature is a better teacher than Man's science which tells us that stars really don't dance, etc. But really cummings says much more, the interpretation is far less provocative and stimulating, and these discursive words surely do not contain the essence of meaning incorporated in the two lines of poetry.

What does this discussion of metaphors have to do with alternatives in Education? It is the intent of these few pages to suggest a number of metaphors or models as alternatives to the present public schools, but not with a prosaic description or "scenario." Instead, several analogs will be offered which, like T. S. Eliot's "objective correlative", link an idea between this writer and the reader, wherein the author's vision will hopefully stimulate similar visions in the reader's

mind's eye, as well as provoke more creative speculation about these alternatives. Perhaps the simplest way to state our intention is to pick up on the frequently held conversation that begins with: "Why can't schools be more like"

THE MOBILE HOME INDUSTRY ANALOG

The concept of the mobile home has a large number of elements to recommend it to our purpose. To begin with, it is the cheapest, commercially available square footage one can live in. At its best, the mobile home is an expression of the use of industrial techniques to develop the most cost-effective living facility. It is one of the more rational uses of mass-production. It is conceived in total system-packaging which takes curriculum packaging to its logical conclusion. Because of its low costs, the implications of expendability, flexibility and high mobility can be fruitfully utilized. The first use of the metaphor is that it compels one to think of schooling as being much more than a building. It makes possible the understanding of education as a process rather than a rooted masonry structure. Public schools and those private schools that can afford it have an edifice complex. The thinking of school administrators usually focuses upon ponderous scale, permanence, immutability and time-honored traditions perpetuated ad infinitum. Paul Goodman once said: "Notoriously, the school system is a

gigantic market for textbook manufacturers and building contractors."

The mobile home concept throws open the alternative vision that schools are not primarily buildings, but adaptable processes that call for highly flexible, expendable, "dixie cup" facilities.

It ought to be possible to package a complete, self-contained, educational facility that is small, low-cost, portable, and can be installed quickly and effectively into a community, tailored to the specific needs of that community. It would be the next step of the voucher plan which is presently conceived to be the instrument whereby parents can choose among existing educational alternatives. The next generation of voucher plan could be one where parents can buy a whole new package and ignore existing facilities. Such a learning systems package would contain everything necessary to conduct learning experiences for a defined target audience, be it young children, adults with career development needs, or even senior citizens seeking fulfillment. Flexibility of packaging would be as great or greater than the vast array of options available in present mobile homes or automobiles. Such a mobile school would include the physical facility, from housing structures to equipment, furnishings and the hard and soft ware of curriculum resources.

The present school systems of most major cities cannot be improved anymore than Nature could improve the dinosaur. That beast was simply too big, too ponderous, too slow, and could not adapt to changing climactic conditions. Tinkering and tampering will not and should not save the school systems, either. Clearly, what is needed is something far more flexible and adaptable to local conditions. One of the striking characteristics of the auto industry is the remarkable amount of variance possible within the constraints of a single body shell. The catalog of accessories seems nearly limitless. Thus, a mass-producing industrial process attained a capability to create a very high level of individualization. We have moved into the era of the self-propelled mobile home, the recreational vehicle outfitted like a cabin cruiser, a rolling, self-sufficient, life-support system "with all the comforts of home." In a sense, this is the third generation of the mobile home which evolved from the early days of the small and spartan trailer, through the recent period of the gang-wheeled "oversize load" dinosaur mobile-home, complete with picture window and aluminum awnings, to the most recent, fluid-lined, fiberglass-bodied land-cruisers. For our purposes in this analog, where both industrial process and its product are relevant, we could even extend our range of options to include the most flexible kinds of camping

tent trailers, on the one hand, to the refurbished old busses and the diminutive VW micro-bus camper on the other.

Lest our pre-occupation with vehicles and housing facilities comes to dominate the images of this analog, it is important to stress that content, organizational patterns, community-involvement and other managerial, curricular and staffing factors also can be far more flexible and adaptive to local and temporal needs. The curriculum packaging of the regional labs and centers and the school materials publishers are still geared to single-solution approaches with little or no local adaptation. Their materials are frequently "teacher-proof" and then, ironically, are placed in the hands of teachers who cannot or will not use them. Many of the most contemporary curriculum designs and packages are "foreign organs" transplanted into a host body that rejects them. In that sense, when people speak of alternatives, such piece-meal interjections are not real choices at all.

In better understanding the implications of this mobile-home analog, it may be useful to envision the target site of such small, autonomous facilities as the rough terrain of an underdeveloped country where services to rural populations demand a high degree of local adaptability and involvement with relatively small numbers of people. Such programs must be flexible, adaptable, expendable and so must the facilities

which support these programs. That is the model we have here in mind.

One final point about the mobile home model. In a recent interview, George Grier (EFL Schoolhouse Newsletter, #10, March 1973) points to declining birthrates and declining school populations:

Unless I knew of an imminent increase in population - appartments or houses being constructed, for example, or a local census showing a huge number of preschool youngsters - I'd do everything in my power to avoid building. I am very much in favor of using any kind of found space in order to avoid being stuck with a large capital expenditure. There are many ways to make a decent school environment out of something that wasn't designed as a school.

I'm not saying build no more schools, but I do suggest that districts take a hard look at population trends before they build. Beyond that, I think whatever building is done ought to be flexible. Schools ought to be easily convertible to other use, such as stores or offices, because it is likely that a "necessary" school today is going to be partially empty in the future.

The market for school will change dramatically, both due to declining numbers, as George Grier argues and due to changing needs expressed by increasingly vocal consumers. The need to conceptualize schooling in totally different terms - high responsiveness to changing needs - is obvious. Industrial techniques of packaging, complete systemic packages, compactness, gearing to small, highly localized

populations with many individual units, flexible, low cost and expendible: these are the mobile home analog elements which offer education another avenue to travel.

THE TEACHING HOSPITAL COMPLEX ANALOG

One of the biggest shortcomings in the educational network has been its piece-meal and fragmented nature. Communication is minimal and effort is frequently expended in conflicting directions. Thus, teacher training institutions seem to be non-responsive to school needs. Central administrative staffs tend to standardize services among highly diverse school populations rather than addressing themselves to local and individual needs. Research is primarily university based and, finally, teachers get the bulk of their training, the purpose of which is to work with children, away from children. School systems have become vast bureaucracies with inexorable and mysterious purposes like the motion of the planets. The system has become completely non-responsive and dysfunctional.

A model that avoids many of these pitfalls is the large teaching hospital which is, at its best, effective in a synergistic and organic way. The remarkable variety of services provided by such a hospital and their interaction invite a transfer of this model to the design of educational alternatives. What are some of the services that a hospital can provide?

- *In-patient care, intensive care, long and short duration residence.
- *Out-patient care and emergency services.
- *Clinical laboratories and diagnostic clinics.
- *Specific therapy programs such as occupational, X-ray and physical therapy.
- *Medical research and development.
- *Differentiated staffing, staff training and personnel development for a full range of medical and health services personnel.
- *Care for physical well-being, from maternity and pediatric, to geriatric and terminal cases.
- *Ancillary services and support services such as kitchen and dining facilities, shops, exhibits, chapels, classrooms, etc.
- *Community health services, like public health nurses, epidemic control, mental and physical health education programs, etc.

This list is meant to be suggestive of the variety of activities that are simultaneously conducted within a single institution. That is, health services are construed, operationally, in very broad terms. John Dewey identified a "full-service" school as providing for the total community:

Schools which stay open in the morning, afternoon and evening throughout twelve months of the year

with programs geared to the needs of the total community which they serve, boys and girls, men and women, and involve representatives from the entire community in their policy formation and their program planning, are COMMUNITY SCHOOLS.

When a school assumes the role and style of the teaching hospital, it becomes self-renewing and self-sustaining. At the very least, like a teaching hospital, a school ought to be the training base for its own personnel. As in the case of physicians, clinical on-site performance is the most important dimension of training and this concept is highly transferrable to teacher training. Where else but in the school can such clinical experience be gained? Nor can it wait as it now must until the potential teacher's junior year. Practicum learning, heuristic learning, on-the-job-learning; these are what hospitals offer to the variety of personnel that they train. Schools should do no less. When teachers assume the role of active learners and when they realize that their training is open-ended rather than degree-terminal and when they act the role of student as much as the students that they teach, then their capacity to teach effectively is greatly enhanced. In this context, the idea of "externs", interns, general and specialized residencies in medicine point to a differentiated staff-training and staffing pattern in the schools.

What can be learned from the hospital model is the close affiliation of research and development and educational practice within the school setting so that curriculum producer and consumer are as close together as possible. It is deemed highly desirable to be able to tailor learning resources as specifically as possible to the individual needs of the consumer, needs which vary considerably and constantly.

Translating the hospital analog into an educational setting in which all the components of education are brought together certainly will create a situation in which learner participation at all stages of the enterprise, is possible.

THE SUMMER CAMP ANALOG

How many adults today look back fondly upon their childhood summer camp experiences, to those moments when the glowing language of the camp brochures almost describe the reality of those youthful moments? Who can argue against the benefits of clean air, sunshine (and rain) and a physically active life for our children? At the end of every summer session, thousands of kids return home, tanned, having lost some baby-fat, a little bit more mature, a little more self-confident, a little smarter especially about the turtle or snake they bring with them and a little bit better able to cope. How many times have we said: "Wouldn't it be great to have such opportunities available year round?"

Especially for the vast urban population of American children, summer camp comes closest to the literal meaning of the word "re-creation." The opportunity for total immersion in a social experience that is geared to the well-being of the "whole-child", not only his academic training, and that facilitates his growth and development in a personally satisfying way for each youngster - these are highly appropriate goals attainable now far more in that summer camp setting than anywhere else outside of the home.

For some students though by no means for all of them, a year-round residential camp facility would be an educational salvation. The length of time of participation, the starting age, the setting, the particular emphasis of each camp, its geographic location, all these factors depend upon the individual, his needs and desires. The Outward Bound Program seems to have been effective with a considerable diversity of high school aged youngsters. Ideally, there would be a great variation from one camp to another and willing students would be placed in these camps through diagnostic placement. The stress upon the outdoor-life, an understanding of and rapport with Nature and the development of the capacity to deal with the physical world and its interaction with ones' body; these are the contributions of a year-round camp program which can integrate the academic into the total personality of the child.

There is sufficient data to suggest that the home influence is at least as great as that of the school in an individual's academic, affective and social development. However, large segments of the disadvantaged population suffer deprivation for a great variety of reasons due to the deficiencies within their home setting, such as inadequate language stimulation, perception building experiences, etc. In addition, our awareness that peer influence is often as important as that of teachers and other adults suggests the desirability of surrogate home experiences and "cross-age" and peer teaching. Except for an emphasis upon academic disciplines (and there are summer camps which feature even this aspect) the best camps achieve what most schools seem to fail in providing their clients. In many ways they are surrogate homes.

Ted Sizer, while Dean of the Harvard Graduate School of Education, suggested the following:

"Boarding schools should serve the whole population by enrolling students at a point when each can benefit from a residential experience, whether for but months or for years. There should be the opportunity and financial backing to make this possible so that boarding schools can be conceived as complements to the public high school, not competitive alternative schools."

Sizer is not speaking of summer camps, not even on a year-round basis. Why residential boarding programs must be either complementary or competitive with public day schools

is not clear. Indeed, such programs should be both, minimally providing supplementary educational opportunities to public day schools, but at their optimal state becoming a residential situation as an essential alternative to the present mode of schooling.

But the away-from-home aspect of residential camps is only one dimension of this alternative. There are, in fact, excellent day-camps which provide for a much longer portion of the day than the six hours of public schooling, immersion into an environment tailored to the human pleasure principle, conceived in its highest terms. Most schooling, after all, is perceived by the client as a repressive form of penalization. But camping is not regarded in such a negative way. At the same time, and because of this, camping is an ideal setting in which much additional learning can take place.

THE ART CLASSROOM ANALOG

Not all alternatives demand total institutional change. Accepting the confines of the traditional school setting, other ways of structuring the fundamental adult/child relationships can yield a much more rewarding and satisfying experience for both the teacher and the student. Let us consider the learning process as something other than John Locke's *tabula rasa*; that is, the student as a blank tablet to be inscribed with skills and knowledge by the hand of the teacher. Rather, we can conceive of the learning process as

an activity of the learner. In that context, we would emphasize the process of knowing as a verb and de-emphasize the acquisition and possession of knowledge as a noun. Such an alternative model of learning stresses the creative aspect and encourages the consideration of the activities usually identified with the arts as paradigms for learning and schooling. Harold Taylor suggests the art-as-creation analog when he states:

"If you go back and put education on the positive base of a different philosophy and you equate what the learner does when he learns with what the artist does when he creates, then learner and artist are doing the same things. Knowledge, in this philosophy, is not derived from the acceptance of information or somebody else's knowledge. It is made by a person actively engaged in making it. Identifying the learner with the artist gives us a completely different ball game. A structure which allows each person to make his own knowledge gives a new role to the teacher."

Within such a learning dynamic, the development of skill and its application and use are concurrent, rather than sequential. Occasionally one can see this process in any classroom where the youngsters are occupied with some project and the teacher moves from student to student or group, commenting, suggesting, stimulating. What is suggested here is not merely an increase in the quantity of such interrelationships among students, peers and teachers, although such an increase, when well done, is highly desirable. To be a sufficiently different process of learning facilitation, and thus to be considered

an alternative analog to the traditional public school, a different set of premises must undergird the dynamics of learning, as well as the social dynamic of the classroom. Professor Melvin Tumin, a sociologist at Princeton, suggests the well-run art classroom as the teaching/learning model for all subject matter:

"I think it can be shown that the most consummately adequate model of proper education in all subjects is the model of the well-run art classroom; where each one's talents are relevant; where every child's products are valued equally because they emanate from equally worthy children; where children are not pitched competitively against each other, nor denigrated or honored for 'higher achievements'; where each proceeds in accordance with his own unique tempo of development; and where at any given moment the child moves on to tasks for which he is ready, as defined by his own prior work and achievements.

Such a classroom model makes a number of assumptions quite different than the ones which motorize traditional teachers into the usual group-think spoon feeding of their classes. We are presently moving into a "second generation" open classroom concept which is critical of the laissez-faire, doing-nothing-is-OK mode characterizing the first generation. Those earliest efforts led to an unfair comparison with the early Progressive School efforts, which, in turn had failed for lack of careful design and implementation. Like the best open classrooms, the art classroom analog seems to assume an active, not passive student; a motivated, purposeful student.

It assumes intellectual curiosity and a degree of autonomy.

Tumin's point is not that this is perforce a model for honors classes which peel off the best and the brightest from the other classrooms. Ability level has nothing to do with this. The model offered here accepts each youngster's highly complex and everchanging learning profile with peaks and valleys fluctuating in different skills areas in the normal process of development. Perhaps the single most important point to be made about this model is that the creation of art, whether by a scrawling first grader or the disciplined efforts of a high school student, is among those school activities which that student finds intrinsically most satisfying and most rewarding. It embraces the essence of that most humane of activities, a life-time of learning, growth and development, and therefore the art classroom is the most effective model for facilitating that learning. It is a situation in which Frank Lloyd Wright's maxim is made into a reality: Form and Function are One.

THE PROFESSIONAL PRACTITIONER ANALOG

Doctors, Dentists, Lawyers and Architects receive a considerable amount of schooling in their intended professional activity. They are required to serve an apprenticeship and to be certified by passing rigorous examinations. Such credentialed, certified and licensed professionals then have the right to practice their profession as entrepreneurs and to "hang out

their shingle." They function in a relatively free market economy and, though this is far less the case with physicians, a competitive situation gives considerable choice and purchasing power to the client.

Rules of ethical conduct are both legally imposed and professionally assumed. Malpractice and disbarment are not unknown terms. Professionals enjoy relatively high social status. They provide a service which is purchased only when and to the degree that it is needed by the client. In many cases, several professional join together into a business partnership in order to meet the competition and provide a variety of services. Thus, several physicians with several special ties will join to form a clinic or "office." They same may be said for dental clinics, law partnerships and architectural firms.

The central issue here is that these professionals are free of subordination to institutions, although they can and do cooperate and often work within them. Doctors work with and in hospitals. Lawyers work in and with the courts on the one hand and corporations on the other. There are a variety of working relationships possible but the basic position is one of professional independence. Suffice this to make the point of the analog. Why can't teachers enjoy this same independence? Why must educational institutions - schools -

public and private, monopolize the educative process?

Financing such an alternative arrangement is no more difficult than the financing of those physicians who now receive as much as 75% of their income from insurance and other medical benefits programs.

As with the case of vouchers, there is much concern about the lack of intelligent decision-making by consumers when given the freedom to exercise choice. Ending the compulsory monopoly of the schools over education runs that risk. The anticipation of such a deficit in the general population may be greater than the reality. In any case, the solution is consumer education, rather than consumer control and inhibition. Compulsory institutionalism is a form of paternalism no longer appropriate to our society. Even now many concerned parents with initiative seek to shift their youngster from class to class, or even school, seeking the best match between the skills and temperament of the adult and their child. Such selective initiative can be encouraged and facilitated by this analog. It will also serve to elevate the professional level of services of teachers, services now under fire by consumers and educators alike.

Why should teachers not be able to go into "private practice"?

Why should the teaching profession not enjoy the elevated social and economic status of medicine or law? On the other

hand, why should mediocre teaching receive the protection of tenure and the arbitrary rewards of seniority? This professional practitioner analog intends to offer a professional role to the teacher which will free both teacher and client from compulsory institutional constraint.

THE PHYSICIAN ANALOG

What would medicine be like if the doctor met all of his patients at once? On one day he gives them all an emetic. On the next day he would give them all an anti-biotic. If the medicine does not clear up the illness of certain patients, he would place the blame on those who were not cured. On the third day, he prescribes an enema for all of his patients. Those patients failing to respond favorably to these prescriptions would have to go back and start all over again with the emetic. No matter that each patient has a differing diagnosis and prognosis. Perhaps one patient needs no medicine at all, but only physical therapy. Perhaps another patient requires surgery. This is of no consequence, for all will be scheduled for surgery next week. Perhaps another patient recovers all by himself, as we do from a cold. No matter. The daily dose of medicine is required.

To practice medicine this way is, of course, sheer nonsense. But then, in a real sense, education conducted in this way, and it is so conducted is also nonsense. While ignorance,

or immaturity, or a lack of skills is not a pathology, learning, growth and development are as individual, idiosyncratic and unique to each person as is the attainment and maintenance of good health. It would seem that if any human characteristics lend themselves to group treatment in response to physiologic, standardized and objective processes, it would be disease and its cure. Surely it is far more valid of biological activity than of the still mysterious process of human learning and development. Yet, we proceed in the schools as if individual learning needs were fully met by the mass solutions and group processing of the schools.

What we are coming to realize more and more is that of all the variables that impinge upon the learning process, the inter-personal dynamic of the teacher and student are the most crucial. Thus, a significant change in the adult role would constitute a radical alternative within the education process. The model for the adult role being suggested here is not only that of the professional as described above, but the specific role of the physician who provides services on a one-to-one basis, who builds up a "practice" of clients, who specializes and attains very high levels of skill in certain areas, who constantly renews these skills and maintains his expertise in the state-of-the-art. He may be in general practice, or forensic medicine, or research, or in

public health. He may have only a small practice on the side. As a clinician he builds up a practice on the basis of his skills and reputation. He functions as an entrepreneur, although he may enter the office of a prominent senior and thus receive continual guidance as he develops his skills. He delivers service in response to needs either identified by the client himself or on the basis of information growing out of specific diagnostic procedures.

This last aspect is an important dimension of this analog and its relevance to educational alternatives. Schools administer education to each and every client with little knowledge about that particular recipient, his existing knowledge base, his style (which is constantly changing) of learning and his individual needs. Since human diversity is infinite, the process of facilitating learning is first and foremost an individual activity. Those skills with which schools are most concerned (though unsuccessfully) reading, writing and computation, are group administered for administrative convenience but are not, as Piaget has pointed out, basic skills at all.

Mass public education derives its justification from such group processing of education. However, we can no longer accept this as sufficient. The point of the physician model is that such a highly skilled professional can address himself

to each individual's interwoven complex of human traits which incorporate among other things, learning, growth and development.

One last point identifies a desired outcome resulting from the intervention of physician and client, and here our analog requires that we specify the psychiatric model.

Harold Taylor states this goal very well when he says:

"We are trying to show people how to do it on their own. This is a psychiatric model for learning; the purpose of the psychiatrist is not to transfer information from himself to the patient, or to transfer the patient's dependence to the psychiatrist. A successful psychiatrist in his work is one who can put a patient on his own, have him see himself and his condition, his relation to others, including the psychiatrist, more clearly and, as everyone says, to 'function as a person'."

Such a model describes the very opposite of the public school system which creates dependency upon itself as the sole dispenser of education. The purpose of medicine, whether surgeon, psychiatrist or internist, is to make sick people well. The purpose of education, and the schools which administer education, ought to be leading people out (educare), to make them independent and autonomous learners. Some youngsters will be self-sufficient a lot sooner than others. Nonetheless, the schools insist upon 12 years of captivity. The point of this analog is to suggest an alternative educational model which is committed to facilitating learner autonomy.

THE LIBRARY AND MUSEUM ANALOG

Without belaboring the details, one final analog is suggested. Libraries and museums share a certain fundamental condition which make them opportune alternative metaphors for schooling. They are both institutional, random access, self-service, learning resource centers. In some cases, as in Pittsburgh, Pennsylvania, the library and the museum even share the same building. Frequently located in or near the civic center of the city, they serve the symbolic function of being the cultural repository and therefore sustain the necessary secular rituals of civilization within the community. One would hope that schooling, or education would become a part of that civilizing force. It suggests that schooling be conducted upon an open and volunteer basis, admitting all ages throughout the entire week, providing the rich diversity of programs offered now by the best museums (the Smithsonian, for example), employing a volunteer docent staff as well as a large variety of specialists, arranging for travelling exhibits and generally playing a central role in the cultural life of all citizens throughout their lives. John Holt (TIME, April 16, 1973) sees libraries and museums as paradigms for schools: "Schools should be like a public library, movie theatre or art gallery - simply there for the purposes that people want to use them for."

Museums in the United States have always assumed a pedagogical role to some degree, and while none are willing to abjure their mausoleum function totally, educational activities play a significant part of most museums' programs. The Boston Children's Museum approximates most closely one example of the paradigm suggested here. It is a "hands on" child-oriented organization which invites the participant into carefully organized activities. Objects are not regarded in pristine isolation, but are seen as meaningful symbols of a culture. Exploration and discovery dominate the learning styles encouraged within this institution which has assumed a leadership role in bringing the objectives of schooling into the context of self-actuated learning in a museum setting.

That museums are themselves becoming more interested in playing an educative role as an alternative to schooling may be noted in the text of the highly influential Belmont Report (American Association of Museums, Washington, D. C., 1968, page 9):

....museums are wide open to individual exploration, outside the restrictive framework of a classroom or a curriculum. There are no examinations, no bells to signal the time for a class. There is, on the other hand, a special effort to make learning attractive, even fun.

There is a more basic difference between schools and museums, however. This difference lies in the fact that words are the principal tools of a school, whereas objects are the principal educational tools of a museum. This is of practical importance, since psychologists have discovered that some children are object-minded. A visible, tangible, concrete object has meaning for them; words, being abstract, fail to register.

A number of other models or analogs come to mind which ought to be mentioned, not in an attempt at comprehensiveness, but rather to suggest the range of alternatives. The institutionalization of education is only one social organization among many. It is not immutable, nor need it be monolithic and standardized. By scanning the best aspects of other social organizations and institutions, alternatives to the present narrow range of educational options readily rise to the imagination.

The rules for this analog game are fairly clear. Other possible models might be the supermarket or shopping center, the travel agent, or the mail order catalog department store. In addition, there are other analogs which can be drawn upon to design and facilitate learning in ways not now available. An example of the metaphor becoming a reality is the Whole Earth Catalog or Yellow Pages approach to the listing of educational services in a community. Such a service will soon become available and thus provides genuine options to the consumer who can supplement the sterile services of the schools. As metaphor is translated into reality, something will be lost in the translation. The analog serves only in terms of a broad outline, painted with a wide brush. The picture is vivid but the details are left to be filled in by the spectator's imagination. The fact that we have trafficked in analogies should not preclude the careful consideration of implementation and the necessary specificity and practicalities such designs require.

The thrust of this survey of alternative models - metaphors - is to focus upon diversity. If for no other reason, educational options are justified on democratic principles. Despite America's melting pot vision of acculturation, there has also lived in the American heart the mythology of individualism and a respect for human diversity. TIME magazine, in an essay on schools (April 16, 1973) put it this way:

....there are almost as many visionary notions about what education's future shape should be as there are school critics. Diversity, however, is precisely what is called for. A respect for the differences in students' backgrounds and interests must guide colleges and universities as they, too, rethink their objectives.

John Bremer, former director of the Parkway School in Philadelphia, has also noted the need for radical alternatives to existing education systems: "It is not possible to improve the high school; it has reached the end of its development. We now need a new kind of educational institution."

A PARABLE ABOUT EDUCATION

For a long time, tomatoes were grown out in the fields of many small, individual farms, where they were rained upon, where the sun ripened them as they grew but where they were also subject to the damage of bugs, too much rain, or sun, and the other vagaries of nature. The process of cultivation was slow and unreliable. The farmers could control the growth and quality only to a limited degree, it required much back-breaking hand labor and the profit margin was small.

The needs of the market place were such that, in time, large corporate growers began to raise vast quantities of tomatoes in huge hot-houses, under far more carefully controlled conditions. The quantity of available tomatoes increased tremendously. They were more uniform in color and size because ripening was done artificially according to precise plans and time-tables. There was little or no damage from insects due to the extensive use of insecticides, inorganic fertilizers and other chemical controls and stimulants. Tomato buyers preferred these bright red, evenly shaped tomatoes over the individual-farm grown, irregular, often damaged and vine ripened ones.

The hot-house tomatoes could be packaged in cellophane covered trays, could be weighed to achieve evenly filled packages and the costs and profits could be predicted and controlled quite precisely.